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ANNUAL REPORT ON THE ARCHÆOLOGICAL SURVEY OF MYSORE

FOR THE YEAR 1900-1901.

WITH THE

GOVERNMENT REVIEW THEREON.

P 913.041
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Proceedings of the Government of Mysore, General, dated 17th October 1901.

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Annual Report on the Archæological Survey of Mysore for the year ending 30th June 1901.

No. 6334—Mis. 1057, DATED BANGALORE, 17TH OCTOBER 1901.

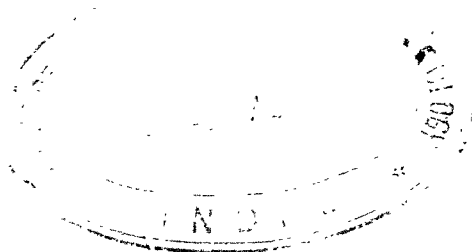
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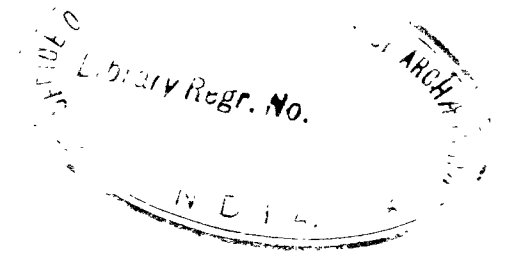
H. V. NANJUNDAYYA,
Secy. to Govt., Gen. & Rev. Depts.

To—The Director of Archæological Researches in Mysore.

Exd.—J.T.R.

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ARCHÆOLOGICAL SURVEY OF MYSORE.

Annual Report for the year ending 30th June 1901.

1. Three more volumes of the Mysore Archæological Series have been completed, forming volumes V, VI and VII of the *Epigraphia Carnatica*. They relate to the Hassan, Kadur and eastern half of the Shimoga Districts. The second is in the hands of the binders. The printing of the other two is being pushed on as rapidly as possible by the presses concerned, and the volumes it is hoped will be out before long. These three publications dispose of 2218 inscriptions.

2. The Kadur volume contains important matter relating to the Kadamba and Ganga dynasties. We gather, for instance, interesting information regarding the Sinda country or Sindavâḍi, which shows that it extended over the Bellary District and much farther to the east than was previously supposed. From an inscription in the Shimoga volume we learn that Nolamba-Sindavâḍi, as it is termed, which implies parts of the Chitaldroog, Bellary, Dharwar and Bijapur Districts, was one of the buffer provinces formed by the Chalukya king Sômeśvara Bhuvanaikamalla for the protection of the south of his empire.

3. But of greater value is an ancient inscription, the oldest on stone that has been met with of the Ganga kings, belonging to the 5th century. It supports the traditional account that Durvvinîta (here called Nirvvinîta) subdued Kâḍuveṭṭi (Karveti-nagara in North Arcot) and gave the crown to his infant son or grandson. The Javali plates, too, of the time of Śrîpuruṣa, yield the exact and accurate date of 750 A.D. (as calculated by Dr. Fleet according to three systems) and are therefore of special value towards fixing the chronology of the Ganga kings. After the overthrow of their power at the beginning of the 11th century, we find a Ganga family ruling at Asandi for several generations, under the Hoysalas.

4. Light is also thrown by the inscriptions on the early Āluva or Ālupa kings, who ruled in South Kanara and whose country was called Āluva-khēḍa.

5. But, as might be expected, the Hassan and Kadur volumes are mainly concerned with the Hoysalas, as these Districts formed the heart of their kingdom. My identification of their birthplace, Sosevûr or Sasakapura, with Angaḍi in Mudgere taluq is undoubtedly correct. The reign of a Nripa-Kâma Hoysala, previously unknown, the father of Vinayâditya, is also established. Indeed it is hardly too much to say that every incident and occurrence of the Hoysala sovereignty is elucidated in these records. Several places in the Tamil country are named at which the kings were encamped while engaged in expeditions for war, but these have not yet been identified. On the other hand, Ballâla II appears to have resided for a considerable time at a place said to be on the Tungabhadra, called Hallavûr, with the classical names of Vijayasamudram and Vijayapura. The only name I can find corresponding with this is Hulloor of the maps, which is on the left bank of the Tungabhadra in the Râni Bennûr taluq, not far from Harihar.

6. The inscriptions of the Sringeri Jāgīr give us interesting facts regarding its original grant to Vidyāranya by Harihara, the first king of Vijayanagar, and his brothers. Also of the subsequent ruin of the matha, and its re-establishment by the Keladi king Venkatappa-Nāyaka, followed by the restoration of the spoliated endowment lands by Sivappa-Nāyaka.

7. The Shimoga volume contains records of the highest value from both historical and linguistic points of view. They go back as far as the 2nd century, to the king Śātakarṇi. Next to the Edicts of Asoka, which belong to the 3rd century B.C., this is the oldest inscription found in Mysore, and serves to bridge the gap between the times of Chandragupta and Asoka on the one hand and the rise of the Kadambas on the other. The inscriptions of the Shikarpur taluq alone are enough to furnish materials for an extensive history, and there is no more valuable collection in the country.

8. With reference to the celebrated pandit Lakulīś'vara mentioned in the last Report, founder of the Pāsupata sect in Gujarat, there is an inscription showing that he was settled in Mysore at Balgāmi in 1036. His residence there was at the Kālāmukhi Brāhmāchāri sthāna in the Pancha Linga temple, the temple of five lingas set up by the Pāṇḍavas. The following are named as opponents whom he had refuted in disputation,—Akalanka, Vādi-gharaṭṭa, Mādhava-bhaṭṭa, Jñānānanda, Viśvānala, Abhayachandra, Vādibha-simha, Vādirāja and Nayavādi.

9. A tour was made at the request of Government to the Hassan, Shimoga and Chitaldroog Districts to report upon certain special subjects. The first place visited was Halebid, in connection with the conservation of the ruined Kēdārēsvara temple. According to inscriptions this temple was erected by Ballāla II and his wife Abhinava Ketala-Devi at the beginning of the 13th century. Fergusson, the great authority on architecture, described it as "one of the most exquisite specimens of Chalukyan architecture in existence, and one of the most typical." He also points out that by a curious coincidence it was contemporaneous with the English cathedrals of Lincoln, Salisbury, and Wells, or the great French churches at Amiens, Rheims, and Chartres, of course without communication: and adds "it is worthy of remark that the great architectural age in India should have been the 13th century, which witnessed such a wonderful development of a kindred style (the Gothic) in Europe."

10. This unique work of art, it is lamentable to state, is a thing of the past. Drawings of a hundred years ago show that it was then intact. But a photograph of about fifty years ago shows a banyan tree rooted in and growing out of the vimāna. This was allowed to continue spreading without check, and in the course of about fifteen years had covered up the most beautiful part of the sculpture. The roots thrust out the images and stones, many of which were sent to Bangalore, Mysore and other places. The tree was now removed, but too late. A photograph of 1886 shows what was then left. Detailed drawings were now made to scale of the different parts, the stones were numbered and the whole was virtually dismantled, with some intention, never fulfilled, of erecting the building elsewhere. Recently a number of the best statues were transferred to the enclosure of the Hoysalēs'vara temple and set up there, but eventually an enclosure wall was provided for the Kedāresvara itself, and there the debris of the temple now lies. My report on the operations proposed to be carried out by

the Public Works Department at this and other temples in Halebid has been separately submitted.

11. The next places visited were Kavaledurga, Nagar and Anantapur, where it was proposed to conserve certain remains of the old Nagar dynasty. The measures necessary at Kavaledurga consist principally of clearing away vegetation in the courtyard of the palace (of which nothing now remains) and raising some of the pillars of the colonnade which have fallen. There are also a number of well constructed ornamental ponds, of which the S'anti-Gange pond requires slight repairs. The whole place is on a hill surrounded by fortifications, and almost deserted except at the time of certain festivals. The matha of the former Lingayit gurus of the Keladi kings attracts a certain number of adherents. At the highest point of the droog is the temple of Sikharasvara, a peculiar feature of which is that the only door is on the west. There is a fine view from here of the Western Ocean.

12. At Nagar I inspected the Basavana-byâna, which is an old park and pleasure garden, covering some 73 acres. The high road runs through it, cutting off a portion of about 10 acres to the east. At the farthest point to the west is an enclosure containing a flower garden and a number of ornamental ponds and fountains, the principal of which is called the Deva-Gange pond. The sluice by which the fountains were fed from a neighbouring tank is choked up and requires clearing. The mango trees of the park are old and decaying. The ground, now used only for grazing, might be replanted with good kinds. An annual festival is held at the place.

13. Among interesting relics of former times at Nagar are the bells at some of the temples, which were carried off by Tipu Sultan from Christian churches in Malabar or Canara. One has on it the inscription,—FECIT AMSTELODAMI ANNO DOMINI 1713.

14. At Malandur near Anantapur are the remains of a fine Lingayit matha in a large enclosed ground. There is a splendid tank, about 200 feet by 141 feet, built round with laterite steps. Towards the middle of one side is a Basava temple surrounded by the water and approached by a stone causeway. Some very fine stone elephants remain at the entrance to the matha, which is entirely in ruins. The tank is worth clearing out and preserving. Nothing can be done to the houses, which were of laterite, the common building material of these parts.

15. At Chitaldroog I saw the large stone mills which were lately discovered in the course of excavation. They were evidently included in the arsenal and were probably intended for use in the manufacture of gunpowder. They are in good preservation and no doubt belong to the time of Haidar and Tipu. A large circular well has four big stone mills at equal distances on its margin, with a square basin under each. The toothed edges and ratchet work show that the four mills were intended to revolve together by some apparatus in the centre.

16. I took the opportunity of visiting Mannekote, a village in the north of the Challakere taluq, in order to see if it could possibly have any connection with the Mannai-kattakam mentioned in Chola inscriptions, and am quite satisfied that this refers to Manne in Nelamangala taluq. At Taluk is an

old Muhammadan tomb or *gori* with domed roof, which has been converted into a Basava temple called Gori Basava.

17. The following table shows, in the form adopted in previous Reports, how the printing of the volumes remaining to be published now stands.

Vol.	District.	No. of inscriptions printed.	Kannada : pages.	Roman : pages.	Transla- tions : pages.	Press.
VIII	Shimoga, Part II ..	631	276	..	..	Government, Bangalore.
IX	Bangalore „ ..	311	132	..	..	do Mysore.
X	Kolar „ ..	412	104	..	..	Châmunḍêsvari, Bangalore.
XI	Chitaldroog „ ..	241	208	104	32	Bhârati Bhavana, do
XII	Tumkur „ ..	219	136	..	..	do do

The three volumes just completed represent over 3400 pages of print besides the above.

18. The editing of important Kannada classical works never before published continued to receive attention. The printing of Nâgavarma's *Kâvyâvalôkura* was completed, with appendices identifying the quotations &c. contained in the work.

19. With it will be issued the same author's *Karnâtaka-Bhâshâ-Bhûshaṇi*. Some delay arose from the necessity of collating certain manuscripts containing commentaries upon it in Grantha and Malayâlam characters, the existence of which testify to its importance. But a part has now been printed, and the whole work will soon be finished. These works have been in the hands of the Assistant, as well as the Tamil inscriptions of the Kolar District.

20. The photographer accompanied me to Halebid and obtained some good plates of the Hoysalesvara temple at Halebid, which I designed should be so arranged as to show the architectural effect rather than the sculptured details, generally the principal attraction to artists. He has also taken photographs of the Tamil inscriptions at Kolar and Avani, without which it is difficult to arrange the matter on hand in due order.

L. RICE,

Director of Archaeological Researches.

Bangalore, 7th August 1901.

ANNUAL REPORT ON THE ARCHEOLOGICAL SURVEY IN MYSORE

FOR THE YEAR ENDING 30th JUNE 1902

WITH THE GOVERNMENT REVIEW THEREON

*Proceedings of the Government of His Highness the Maharaja of Mysore,
General, dated 24th September 1902.*

READ—

Annual Report on the Archæological Survey in Mysore for the year ending 30th June 1902.

No. 4836-7—Mis. 727, DATED BANGALORE, 24TH SEPTEMBER 1902.

ORDER THEREON.—Recorded.

2. The result of the year's work is satisfactory, and Government share the hope that the completion of this important and laborious work is in sight, and trust that the Superintendent of the Press will give Mr. Rice every possible help to enable him to achieve his object by the end of the present year.

H. V. NANJUNDAYYA,
Secy. to Govt., Gen. & Rev. Depts.

To—The Director of Archæological Researches in Mysore.
The Superintendent, Mysore Government Press.

Exd.—J.T.R.

ARCHÆOLOGICAL SURVEY OF MYSORE.

Annual Report for the year ending 30th June 1902.

1. The Kadur volume of the *Epigraphia Carnatica* was completed and issued in August last year. Owing to its exceeding the weight allowed by the Post Office, there has been some difficulty about its distribution to learned Societies. The volume contains 626 inscriptions, among which are some of the first importance for the history of the early Kadambas, Gangas and Hoysalas. Light is also thrown on the history of the Sringeri jāgir and the Kalasa kingdom.

2. The Hassan volume has been completed and is in the hands of the binders, but it turned out to be so bulky, as thick as a volume of the *Encyclopædia Britannica*, that it was decided to make it a double volume, which has caused a little delay. The work has been beautifully printed by the Basel Mission Press at Mangalore, and contains all the inscriptions of Belur and Halebid, with illustrations of the temples there.

3. Many of the inscriptions are of course long and elaborate compositions of the Hoysala period. But there are some valuable ones relating to the early Kadambas. Others bring to light the line of Kongāḷva kings ruling in the west in the Arakalgud country. They mark the farthest point to which the Chola invasion of the 11th century extended in the west. It is not impossible that their minister Nakulārya, who boasts of being able to write in four languages, may have been the famous Lakula who founded the Pāsupata sect in Baroda.

4. Important information is obtained regarding the Changāḷva and Belur kings. The latter ruled over Manjarabad, which is said in old official reports to have been called Balam, but no authority has been found for this name. There seems to be indicated some treaty between Mysore and Bijapur, which led to the erection of the fort of Channarayapatna. Another interesting record is what appears to be an authoritative list of the Mysore Rajas in 1811, the time when Krishna-Raja-Wodeyar assumed the reigns of government.

5. The Shimoga Part I volume, relating to the eastern half of the District, is virtually completed. It includes the voluminous and important inscriptions of the Shikarpur taluq. Among these are the Piākrit inscriptions of Sātakarni and the early Kadamba Sivaskandavarmma, which go back to the 2nd century. Also the specially valuable and learned Tālgunda pillar inscription of the 5th century, relating the origin of the Kadambas, which has excited so much interest in Europe.

6. Some of the numerous Balgāmi and Tālgunda inscriptions belonging to the Chalukyas and Kalachuryas were formerly published in my *Mysore Inscriptions*, translated from Colonel Dixon's small and imperfect photographs. The whole are now given, and the versions are more full and correct, being made from trustworthy fac-similes. There are several inscriptions containing an elaborate account of the origin and rise of the Gangas. Much light is thrown on the Sendraka and Sinda kings, who were apparently of the Nāga or serpent race.

7. Of the volumes remaining to be published, that relating to Chitaldroog is the nearest to completion. It contains the Edicts of Asoka and the valuable inscriptions at Harihara. There are many Râshtrakûta and Sevuna records, and the history of the Pândya kings of Uchchangi is made clear.

8. For Shinoga Part II, the original text is nearly all in print. The Romanized transliteration is ready in manuscript and has been partly printed. The greater part of the translation is also ready. There is an immense number of *vîrakal* and *mâstikal* in this volume, which often contain important historical information.

9. Of the Kolar volume, nearly all the very numerous Tamil inscriptions in that District have been printed and translated under the direction of my Assistant, and the work as a whole is making progress.

10. There remain the Bangalore and Tumkur volumes, and much of each is already in print as far as the originals in Kannada are concerned. The transliteration is also ready in manuscript.

11. Of results previously published, it is doubtful whether sufficient attention has been directed to the inscription in Chamrajnagar, which states that the Hoysala general Punisa, in the course of an expedition to the Nilagiris and Kerala or Malabar in 1117, "frightened the Todas." This seems to be the earliest authentic record of the Todas as the residents of the Nilagiris, and proves that they were the settled inhabitants there eight hundred years ago, and must in consequence have migrated there long before. It also shows that Toda is the correct form of their name, and not Tuda, as Dr. Caldwell and others have represented.

12. Some interesting information has appeared relating to Sivanasanudram, the island at the Falls of the Kaveri. As shown in the Mysore volume, Part II, the place belonged to the Ummattur chiefs, and contained the temple of their family god Somesvara. From particulars published by Dr. Lüders it appears that a Franciscan friar named Luiz was sent in 1510 by Albuquerque, the Portuguese Governor of Goa, to Krishna Raya, the king of Vijayanagar, seeking his aid against the Zamorin of Calicut. On arrival at the capital, friar Luiz reported to Albuquerque that the king was preparing with 5000 foot and 2000 horse for an expedition against one of his vassals, who had risen in rebellion, seized Penugonda (in Anantapur District, to the north-east of the Mysore country), and was claiming the whole kingdom as his by right. As soon as he had been put down, the king intended to proceed with all his forces to the sea coast.

13. This rebellious chief seems to have been the Ummattur Raja. In confirmation of which, an inscription in Gundlupet gives him the title (previously unaccounted for) of Penugonda-chakresvara. And he also calls himself master of the Hoysala kingdom. We know moreover that the country up to and beyond Bangalore was at one time called the Sivanasanudram country. The chief is said to have been named Ganga Raja, and if he was (as I have conjectured) in any way a representative of the ancient Ganga family who ruled over the Mysore country for so long, he may have based his claims to the whole kingdom upon that connection.

14. After Krishna Raya had settled the parts of Dravida about Kanchi or Conjeveram, the capture of the fort of Sivanasanudram at the Falls of the Kaveri was the first military exploit of his reign, as stated in an inscription from the Krishna District lately published. The Ummattur chiefs then apparently retired to

Kalhatti in the Nilagiris, and the line eventually came to an end early in the 17th century, under highly romantic circumstances. The original capital of the Gangas was Kolar, and the line finally became extinct at Sivanasanudram, which two places are now, curiously enough, after centuries, again brought into intimate connection by the Kaveri Electric Power Scheme for the transmission of electricity from the Kaveri Falls to work the Kolar gold mines.

15. Of the inscriptions examined during the year, it may be of interest to mention one at Kuppatur in the Sorab taluq, which shows a Vāne family settled there in the 13th century. They are said to have come from Denagāve in Vānakhedā. The first mentioned is Somadeva-Vāne, whose son was Ravideva-Vāne. By his wife Mallubayi, the latter had three sons,—Soyideva, Ekkamadeva and Vikramadeva. The last of these, together with his wife Ellaladevi, made a grant to provide a *chhatra* for daily feeding ten Brahmans.

16. A considerable number of inscriptions have now been met with showing the existence of a recognized custom by which devoted adherents of kings took upon themselves vows not to survive their masters. Accordingly, on the death of the king, they were under the obligation to commit suicide, which was effected by entering the fire, giving their heads to be cut off, throwing themselves down from high pillars, and so on. But one method of carrying out the vow is described as becoming *kil-gunthe*. This obscure expression has given ground for much speculation, but in the light of the information now obtained seems to mean “buried under.”

17. It may also be noted that the grants of land generally called Kalnād, which it was customary to make for the benefit of the families of those who distinguished themselves and fell in battle, appear in the Sagar taluq to be described as Sivane.

18. The following table shows, in the form given in previous Reports, how far the printing of the volumes of inscriptions yet in hand has proceeded.

Vol	District.	No. of Inscriptions printed.	Kannada pages	Roman : pages.	English : pages.	Press.
VIII	Shimoga, Part II ..	869	488	48	..	Govt. Press, Bangalore.
IX	Bangalore ..	480	200	..	..	Vichāra Darpana Press, Bangalore.
X	Kolar ..	560	116 } Tam. 104	..	..	Chāmūṇḍēśvari Press, Bangalore. S. P. C. K. Press, Madras
XI	Chitaldroog ..	642	400	176	72	) Bhārati Bhayana and
XII	Tumkur ..	307	184	..	..	) Govt. Press, Bangalore.

19. If the pace of the work at the presses can be kept up to the mark, and no interruption arises from plague or other causes, it may fairly be said that the end is now in sight of this laborious undertaking, which has extended so much beyond what was originally anticipated.

20. In the matter of the conservation of ancient buildings, plans have been received from the Chief Engineer of the work proposed to be done to the ruined Kedaresvara temple at Halebid, and suggestions have been made modifying some of the details.

21. Of the ancient literary works in hand, never before published, the printing of Nāgavarman's important *Kīrtyāvalokana* and *Karnātaka Bhāshā Bhūṣana*,

to appear in one volume, has been completed, and only the Introduction remains to be done.

22. In connection with this we have had the good fortune to make a very important find. At the end of his work, Nâgavarṃma says that he had in mind Vâmana, Rudrata, Bhâmaḥa, and Dandi. The works of three of these are known, but no work by Bhâmaḥa has hitherto been discovered, though he is constantly quoted by old writers. He belonged to Kashmir, and Dr. Bühler and others have made every effort to trace out any copy of his writings, but without success. We have now however been so fortunate as to come upon a copy of his *Kâryâlankâra*, kindly lent by Professor Rangachari of the Madras Presidency College. The work is a short one and bears no date, but the author probably belongs to the 6th century. He describes himself as the son of Rakrila-Gômin, but gives no more particulars. This discovery has enabled my Assistant to prepare a list of the sûtras from Bhâmaḥa which Nâgavarṃma has adapted.

23. An important manuscript work was also offered to me to publish, called *Kavikanthahâra*, a metrical vocabulary of rare Kannada words. It is by Sûryânka, a minister of the Belur king Venkatâdri-Nayaka, the son of Krishnappa-Nayaka who had the title Dhavalanka-Bhîma. The author says of himself that he was the son of Timma-mantri. Belur he calls Vêlanagara, situated in the Hoysala country, which he describes as a mirror (or reflection) of the Kashmir country. As I had no time to take it up myself, the editors of the *Kâryakalânidhi* of Mysore (who have done a good deal in publishing rare old Kannada works) were induced to issue it in their serial.

24. It may also be noted that the monumental *Karnâtaka-S'abdânus'âsana*, which is to Kannada what Pânini is to Sanskrit, and which I was the first to publish and bring to the notice of scholars some years ago, is being made the basis of articles in the *Vâggbhûshana* of Dharwar, in which the contents of the work, which is all in Sanskrit, are being explained in Kannada.

L. RICE,

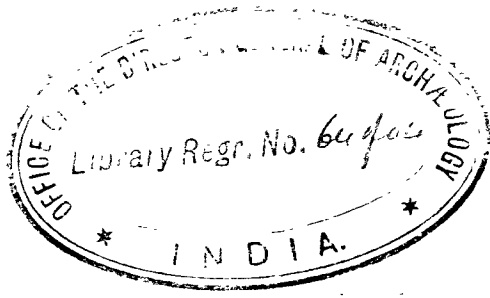
Director of Archaeological Researches.

Bangalore, 16th July 1902.

ANNUAL REPORT ON THE ARCHÆOLOGICAL SURVEY IN MYSORE

FOR THE YEAR ENDING 30TH JUNE 1903

WITH THE GOVERNMENT REVIEW THEREON.



*Proceedings of the Government of His Highness the Maharaja of Mysore,
General, dated 21st September 1903.*

READ—

Annual Report on the Archæological Survey of Mysore for the year ending 30th
June 1903.

No. G. 1623, DATED BANGALORE, 21ST SEPTEMBER 1903.

ORDER THEREON—Recorded.

H. V. NANJUNDAYYA,
Secy. to Govt., Gen. & Rev. Depts.

To—The Director of Archæological Researches in Mysore.

Exd.—c.v.

ARCHÆOLOGICAL SURVEY OF MYSORE.

Annual Report for the year ending 30th June 1903.

1. Three more volumes of *Epigraphia Carnatica*, namely, Hassan, Shimoga Part I, and Chitaldroog, were completed, leaving only four more to bring the series to a conclusion, namely, Shimoga Part II, Kolar, Tumkur and Bangalore.

2. The Hassan volume contains 942 inscriptions, excluding those of Sravana Belgola, which were published before separately. The book was printed and bound at the Basel Mission Press, Mangalore, and the superiority of its execution over that of the volumes locally produced is very marked. The contents are of a varied and important character. Illustrations have been given of the celebrated Halebid and Belur temples, and the prominent place they occupy as among the highest examples of Indian architecture has been specially referred to.

3. In the Shimoga Part I volume there are 658 inscriptions, ranging over an extended period from the 2nd century. They include the Sâtakarni inscription in Prâkrit, the oldest that has been discovered in Mysore next to the Edicts of Asôka. Also the learned and most interesting inscription, in a rare ancient metre, on the Talgunda pillar, describing the origin of the Kadambas. The elaborate and ornate inscriptions of Belgami and Bandaïke are an education in themselves. Illustrations have been given of some of the most striking sculpture in the fine ruined temples of those two places.

4. The Chitaldroog volume is in the hands of the binders. It contains 612 inscriptions, including the Edicts of Asôka discovered by me in the Molakalmuru taluq, which created an epoch in Indian archæology. Valuable and fresh information is also obtained regarding the Pallavas, Râshtrakûtas, Seunas, and the Pândyas of Uchchangi. Some clue is found to the Janamêjaya in whose name certain well-known copper-plate grants exist, professing to be of a fabulous antiquity. The numerous lengthy inscriptions at the Harihara temple appear for the first time in a complete and authentic form.

5. The Shimoga Part II volume is all in type as regards the original text in Kannaḍa. The transliteration and translation are ready in manuscript and are going through the press. But as Sorab taluq alone contains 571 inscriptions, and 84 copper-plate grants of the Keladi kings were found at Kavaledurga, the work is of a prolonged nature. Fortunately many of the inscriptions are somewhat short.

6. For the Kolar volume the Tamil text is all printed, and most of the Kannaḍa. The transliteration and most of the translations are ready in manuscript.

7. The Tumkur volume contains many important inscriptions. The Kannaḍa text is all printed, and the transliteration and translation are ready in manuscript.

8. The Bangalore volume has been much delayed by the slow progress in the private press employed for the Kannaḍa printing. It is now in hand in the Government Press. The Tamil inscriptions are being prepared by my Assistant, who has a special knowledge of that language, and has done those in Tamil in the Kolar District.

9. Among fresh discoveries during the year was a set of Ganga copper plates at Maddagiri, recording the grant by Kongaṇi-mahārāja (distinctively known as Durvvinīta) in the 4th year of his reign, of a village named Tipperūr, near Peruka in the Vanne-vishaya, to a Brahman named Skandaśarmā. The plates, called *paṭṭikā*, were engraved by Chakkana. So far as our information goes, their date is about 482 A.D. And in support of this is a curious mistake, where, instead of describing the king as the Māndhātṛi of the present age, we have Māndhātṛivarmā. Now this is the name of the Kadamba king who was the donor of the Kūdagere plates (Shikarpur 29). And he was evidently of the same period as Mṛigēśavarmā of the Hitnahebbāgilu plates (Hunsur 18), who was the son of Sāntivarmā, the prince who had the fine Tālgunda pillar inscription engraved. These have been assigned to the 5th century. We may perhaps account for Māndhātṛivarmā being named here instead of Māndhātṛi by remembering that Durvvinīta was the grandson of a Kadamba princess. Owing to the intimate relations thus subsisting between the Gangas and the Kadambas, the name of the contemporary king of the latter house may have been more familiar to the engraver. Or it is even possible that the composer may have purposely introduced the reigning Kadamba king's name as a flattering compliment.

10. An interesting fact, brought to my notice by Dr. Hultsch, is that, among the inscriptions in different languages and characters on the colossal image of Gomatēśvara at S'ravaṇa Belgola, stating that it was made by Chāmuṇḍa-Rāja, the Tamil version, though but a single sentence, is engraved one half in Grantha characters and the other half in Vaṭṭeḷuttu.

11. In regard to the Hoysaḷas some important information has come to light in connection with Nārasimha II. He is generally described in inscriptions as the uprooter of the Magara and Kāḍava kingdoms, and the establisher of the Chōḷa kingdom. No particular explanation of these epithets has hitherto been obtained. But an inscription of 1222 A.D. in Chikmugalur taluq represents the king as marching south against Ranga. This was probably the Magara king, and his territory (see below) must have been in Coimbatore or Salem Districts. Again, an inscription of 1233 in the Gubbi taluq states that two of Nārasimha's generals, Appaya and Goppaya, having obtained his permission, ruined the Kāḍava king and released and brought Chōḷa (? there), in approval of which services the king made them a grant.

12. Clearer light is thrown upon these transactions by a valuable Tamil inscription of 1231 found by Dr. Hultsch at a village near Cuddalore on the east coast. In this it is stated that the Hoysala king, on hearing that the Kāḍava (*i. e.* Pallava) king Perunjinga (Great Lion) had captured the Chōḷa king (Rājarāja III) at S'ēṇḍimangalam, set out from Dōrasamudra (Halebīd) to release him. Subduing the Magara kingdom, he arrived at Pāchchūr (near Trichinopoly), and there ordered his two generals Appana and Goppaya to go on and release Chōḷa. This they accomplished, and recorded their exploits and details of the route by which they marched in this far-off inscription on the walls of a temple near Cuddalore.

13. Other important information has come to light explaining an inscription of 1516 at Male Bennūr in Dāvāngere taluq, which states that Kṛishṇa-Rāya-mahārāja of Vijayanagar granted Male Bennūr to Gajapati Prātāpa-Rudra-mahārāja's son Vīrabhadra-mahārāja. Now an inscription in the Krishna District, published by Dr. Lüders, states that Kṛishṇa-Rāya captured alive on the battle-field Vīra-

bhadra, the son of the Gajapati king, and took Koṇḍavīdu, the date of the capture being the 23rd of June 1515. The one therefore confirms the other. Paes and Nuniz, Portuguese horse-dealers who have left narratives of the period, also mention the prince being taken prisoner. Male Bennūr is not far from Hallavūr on the Tungabhadra, where the Hoysala king Vīra-Ballāla lived for some time three hundred years before.

14. Two finds of gold coins were reported, from Jagalur and Holalkere taluqs respectively. The former lot consisted of 441 minute coins which are known as chakrams, and are also called Vīra-Rāya fanams. They have on one side the figure of some animal, with four rows of dots for the legs, and on the other side a device with semicircles and dots which no one has hitherto been able to explain. They were coined in Malabar, and may have been brought to the Mysore country for exchange, as there was a small profit at times on the transaction.

15. The other lot was composed of 67 gold pagodas, of the type known as Durgi varahas. They had a figure of Durgi on the obverse, and on the reverse an inscription in Nāgarī characters, which, by examining several coins together, read as *S'rī Pratāpa Kṛishṇa Rāya*. These coins were probably issued by the Chitaldroog State, which was feudatory to Vijayanagar.

16. In regard to the conservation of ancient monuments, work was commenced on the restoration of the ruined Kēdārēśvara temple at Halēbīd. I inspected what had been done, in company with the Executive Engineer, and advised as to further operations. The Chief Engineer has called for an estimate for these, but is of opinion that the work may be postponed till the completion of the new Palace at Mysore.

17. Some repairs have been done to the Hoysalēśvara temple, but the cracked stone beams on which I formerly reported have not yet been attended to. The crack in the roof of the pavilion in front of the Jain basti is enlarging, and the present props can only be considered as a temporary expedient for its safety.

18. In connection with the Hoysalēśvara temple some very interesting information has been received. The most cursory inspection shows that numbers of pierced sculptured slabs or medallions of dancing girls and other such figures, of which many specimens may be seen at the Belur temple, have been removed from the brackets which supported them on the tops of the outer pillars. From what I have heard, it appears that they were taken away by Count de Lally, the French commander who made a treaty with Haidar Ali. In support of the story I am told that after their conveyance to France, he by way of compensation sent a sum of money for the upkeep of the temple, and that this fund, converted into varahas or pagodas, formed the basis of the money grant now paid to the temple. I am awaiting information from the Muzarai Department to enable me to judge if the story is true. It cannot, I think, have been Lally, but might have been Bussy, or one of the officers, Alain or Hugel, who entered the service of Haidar, and perhaps the Hoysalēśvara sculptures are still in France, and may be at Soissons.

19. The Director General of Archæology, Mr. J. H. Marshall, came to Bangalore at the end of January, with the intention of visiting Halēbīd, but having to meet a steamer at Bombay, found that he had not left sufficient time for the purpose.

20. In literature, the printing of Nāgavarmma's *Kāvyaavalōkana* and *Karnāṭaka Bhāshā-Bhūṣaṇa* in one volume has been completed and it is in the hands of the

binders. The former standard work has never before been published. The manuscripts of it collected by me some 30 years ago were handed over to Dr. Kittel, it being agreed between us that he would publish the *Kāvyaśulōkana*, and that I should undertake the *Bhāshā-Bhāṣhaṇa*. The latter I succeeded in publishing in 1884, with an Introduction giving for the first time an account, with dates, of Kannada authors and their works. This account I was afterwards enabled greatly to extend and improve in my Introduction to the great grammar, the *Karnāṭaka-S'abdānus'āsana*, published by me in 1890. Meanwhile Dr. Kittel had been occupied with his Kannada English Dictionary, on the completion of which, in 1894, he was forced to leave India on account of his health, with no prospect of returning. He therefore resigned the task he had undertaken in regard to the *Kāvyaśulōkana*, and some of the manuscripts with which I had furnished him were returned to me. Having no leisure to take up the work myself, I put the editing into the hands of my Assistant, Mr. R. Narasimhachar, M. A., who is well fitted by his studies for the duty, and he has now completed it in a very thorough manner.

21. At the same time, some fresh commentaries of value on the *Bhāshā-Bhāṣhaṇa* having come to hand, one of them in Malayālam characters, which is a testimony to the importance of the work, I resolved to have a revised edition appended, as it is closely connected with the *Kāvyaśulōkana*, being the same author's expansion of the first chapter, which contains a summary of the grammar of the language. Important additions to the Kannada classical works never before published have thus been made available for scholars in general, and H. H. the Mahārāja has been pleased to permit the dedication to him of the volume.

22. Simultaneously with the completion of this work has appeared Dr. Kittel's new Kannada grammar, beautifully printed and got up by the Basel Mission Press, Mangalore. It is an elaborate work, for advanced scholars, based mainly on the *S'abdamanidarpana*, but also making extensive use of the *Karnāṭaka-S'abdānus'āsana*, *Kavirājamārga*, *Karnāṭaka-Bhāshā-Bhāṣhaṇa* and other standard works published by me. By the various publications hereinbefore mentioned, the aim I have had in view for a long period, to bring to light the real nature and extent of Kannada literature, which was lost in oblivion, and to place the study of it on a sounder basis, may be said to be in process of being realized.

23. The following is a statement, in the form adopted in previous Reports, of the progress made in printing the volumes of inscriptions still in hand.

Vol.	District.	No. of Inscriptions printed.	Kannada : pages.	Roman : pages.	English : pages.	Press.
VIII	Shimoga, Part II	1021	700	136	60	Govt. Press.
IX	Bangalore ..	588	228	..	..	Chāmundēśvari
X	Kolar ..	652	152	..	..	SPCK., Madras.
XII	Tumkur ..	542	328	..	..	Bharata Bhavana.

24. The above number of inscriptions, added to those in the volumes already published, makes up a total of 6958 thus far printed. The completion of the series is entirely dependent on the rate at which the presses proceed, as most of the remaining copy is ready in manuscript. When finished, the Mysore State will possess a collection of all the contemporary authentic records of every age existing within its borders, such as no other part of India can boast of.

25. The Architectural draughtsman employed under Mr. Lee of the Sanitary Department was, on the retirement of the latter, transferred to the Archæological Department. He was at first occupied in completing the plates left unfinished by his predecessor. Altogether 43 plates of architectural details from the Belur, Arsikere and Somanâthpur temples are done. He is now working at the Halebid temples, after which the Nandi temple will be taken in hand. Progress has been greatly interrupted by deaths in the draughtsman's family at Madras, and his own sickness, but the work is now going on without hindrance.

26. In conclusion of this Report it may be noted that the Government of India have approved of my appointment to carry out the revision of the Gazetteers of Mysore and Coorg (of which I was the original editor), bringing them up to date, as part of the new scheme for the Imperial Gazetteer of India.

L. RICE,

Director of Archaeological Researches.

Bangalore, 20th July 1903.

ANNUAL ADMINISTRATION REPORT OF THE ARCHÆOLOGICAL

DEPARTMENT FOR THE OFFICIAL YEAR 1904-05.

WITH THE GOVERNMENT REVIEW THEREON.

G P B—180 24-10-05.

*Proceedings of the Government of the Hyderabad Madras District,
General Administration, dated 15th September 1905.*

Item —

Item No. 32, dated the 1st September 1905, of the Office of Archaeological Survey, Mysore, regarding the Annual Administration Report of the Archaeological Survey for the year 1904-05.

No. G. 1444-5—G. M. (95-95)-2, DAKK BANGALORE, THE 15th SEPTEMBER 1905.

ORDER THEREON.—Recorded. The repair of the watch towers at the four cardinal points round Bangalore, erected by Kempe Gowda in the sixteenth century will be considered in the Public Works Department.

B. K. VENKATAYARADA IYENGAR,

Secretary to Government, Dakk Bangalore.

Received in the name of Archaeological Survey, Mysore.

The Secretary to Government, Dakk Bangalore.

B. K. V. I.

2/10/05.

ARCHÆOLOGICAL SURVEY OF MYSORE.

Annual Report for the year ending 30th June 1965.

The present Report, like that of last year, is drawn up in the form prescribed by the Government of India Resolution of the 7th July 1963 on the subject.

PART I. WORK OF THE DEPARTMENT.

1. Preparing for publication more of the numerous inscriptions collected in the field survey of previous years, and correcting the proofs received from the presses, is the work on which the Office staff have been mainly engaged during the year.

2. The Shimoga Part II volume, which was in the hands of the binders at the close of the last official year, has since been issued. It contains 1038 inscriptions, dating from the 5th century to recent times, and completes the survey of the western Districts of the State. The architectural illustrations have attracted some attention. Copies were supplied on his request to Mr. A. Colton, A. R. A., who was on a visit to Mysore in connection with the statue of the late Mahârâja, and one has been reproduced in an illustrated periodical.

3. Of the remaining volumes, which relate to the eastern Districts, those for Kolar and Tumkur were completed and published. The former contains 1347 inscriptions, of which nearly a third are in Tamil and another sixth in Telugu. Those in Tamil were translated by my Assistant, who has a specially good knowledge of that language. The period covered by the inscriptions is from the 4th century. The Tumkur volume contains 688 inscriptions, ranging from the 5th century. The important Gaṭṭavāḍipura plates mentioned in last Report were added to it in a Supplement.

4. Only one more volume, that relating to the Bangalore District, remains for publication in order to complete the series. The printing of this is well advanced and being pushed on as rapidly as possible.

5. The compilation of a final volume, bringing to one focus and presenting in a convenient collective form the varied information scattered throughout the different volumes, has been approved by Government and is now in hand. The necessity of such a volume has been also pointed out by Oriental scholars in Europe.

6. The Photographer and Draughtsman has been occupied with illustrations for the volumes of inscriptions, and in drawing the designs for a pillar called for from Simla. The Architectural Draughtsman went to Nandi as soon as the disappearance of plague there allowed, and is working at plates illustrating the temple there.

7. In the matter of conservation of ancient buildings, plans for the restoration of the ruined Kedâreśvara temple at Halebid were completed in the Public Works Department, in communication with this Office, and provision was made for carrying out the work this year. A restoration of what remains of the palace of Tipu Sultân in the Bangalore Fort was under contemplation but has not been decided on. It involves the clearing out of offices now held there and removal of adjoining structures

followed by the repainting in ornamental coloured designs of the interior walls according to the original scheme of decoration. A small portion of this was attempted experimentally a few years ago, but was not proceeded with.

8. Besides direct Archæological work, I was employed on the Gazetteers of Mysore and Coorg for the Imperial Gazetteer of India. These have now been completed. Mysore has been all printed and sent to Simla. Coorg is in the press. In connection with the latter, a farther inquiry was made into the inscriptions in Coorg, and important fresh details have been obtained regarding the Changâlva and Kongâlva kings.

9. In one of the watch towers erected by Kempe Gauḍa in the 16th century at the four cardinal points round Bangalore was found a big metal bell, with inscriptions on it in Chinese characters. Efforts are being made to get an interpretation of these. But no information has been obtained as to where the bell came from, or as to when, by whom, or with what object it was placed where it is. It is a great pity that these four watch towers, which are picturesque landmarks on prominent points, should be allowed to go to ruin. A very small expenditure is needed to restore and preserve them. The one on the west has lost its dome completely. The dome of the one on the south has been plastered all over, obliterating the design, and whitewashed. Those on the east and north are fast losing their domes by the bricks being pulled out. The latter is at present the most perfect and would furnish the design for restoring the others. I beg to commend this project for sanction. The nearest police station or some minor local official might be charged with the duty of seeing that no injury is done to them in future.

II. PROGRESS OF ARCHEOLOGICAL RESEARCH.

10. The information obtained regarding the Changâlva and Kongâlva kings enables us to follow out their history in a more satisfactory manner than was before possible. The kings themselves were first brought to notice in the Mysore Part II and Hassan volumes. But it is only now that the part they played in Coorg has become known.

11. The Changâlvas were much the older of the two, and first appear in connection with Panasoge or Hanasoge in the north-west of the Yedatore taluq. They were Jains, and their priests claim control of all the Jain bastis from Panasoge to Tala Kâvêri, which is the source of the Kâvêri river in Coorg. These perhaps indicate the east and west limits of the Changâlva kingdom, which extended over the Hunsur taluq, with some parts of the Yedatore and Arkalgud taluqs, in Mysore, and the east and lower north of Coorg.

12. They were at first subject to the Gangas, but on the overthrow of the Ganga power at the beginning of the 11th century by the Chôlas, they came under the overlordship of the latter, who, in accordance with their usual policy, imposed Chôla names upon the kings. When the Chôlas were driven out of Mysore by the Hoysaḷas, the Changâlvas seem to have made an effort to gain independence. But, following on various earlier contests with the Hoysaḷas, Nârasimha I of the latter line slew Changâlva in battle, and captured his elephants, horses, gold and new jewels. The representative of the family would seem then to have retired southwards into Coorg, where an expedition was sent against him by Ballāḷa II. The Hoysaḷa general utterly ruined the Changâlva king Mahâdêva in a battle at Pâlpore in the Kiggatnâḍ taluq of Coorg, where he built a city for himself as the

seat of his government. But he was not left in peace. For the Changāḷva king Pemma Virappa soon after attacked him, assisted by the Coorg chiefs from all the nāḍs. This is a statement of special interest, as it is the earliest express mention of the Coorgs that has been met with in inscriptions, the date being 1174. Though victory at first inclined to the Changāḷvas, they were finally defeated, and thenceforward became subject to the Hoysalas.

13. In the 13th century the Changāḷvas had as their capital Śrīrangapaṭṭana,—not Seringapatam, but the place now known as Kodagu Śrīrangapaṭṭana, which is in Coorg, to the south of the Kāvéri, near Siddapur. After the overthrow of the Hoysala power in the next century by Muhammadan invasions from the north, the Changāḷvas appear as if for a time independent. But meanwhile, like many of the old Jain rulers, they had embraced the Lingāyit form of the Śaiva religion, and adopted as their family god Annadāni Mallikāṛjuna, of the Beṭṭadpura hill in Hunsur taluq, which they called Śrīgiri, perhaps with reference to the celebrated Śrīparvata, the great Śaiva sacred place in the Kurnool District. There was a king called Annadāni, after whom the temple may have been named.

14. At the beginning of the 16th century Nanja-Rāja founded their new capital Nanjarājapaṭṭana, to the west of the Kāvéri, towards Fraserpet, and it still gives its name to the northern taluq of Coorg. They also from this time call themselves the Rājas of Nanjarājapaṭṭana or Nanjarāyapaṭṭana, and were apparently subordinate to Vijayanagar. Piriya-Rāja or Rudragana, at the end of the century, rebuilt the town called after him Piriyaṭṭana,—the Periapatan of the English histories,—in Hunsur taluq.

15. But the authority of the Vijayanagar empire was now on the wane, and in 1607 the Vijayanagar Viceroy at Seringapatam, no doubt foreseeing the trend of events, made a grant of the Malalavādi country to Rudragana, in order—it is said—that the worship of the god Annadāni Mallikāṛjuna should not fail as long as the Nanjarāyapaṭṭana kings of the Changāḷva family continued. Their end was however near, and after a rule of at least six centuries, the Changāḷva line was brought to an end in 1644 with the capture by the Mysore army of Piriyaṭṭana, in defence of which the last king was slain.

16. To turn to the Kongāḷvas,—their territory was in the Arkalgud taluq, with some parts of Manjarabad and Hole-Narsipur taluqs, in Mysore, and the Yēlusāvira country in the north of Coorg. They were also Jains, and their career was almost entirely confined to the 11th century. The Kongāḷva title seems, from an inscription at Mālamḍi in Coorg, to have been created by the Chōḷa king Rājakēsarivarman, that is Rājarāja, who conferred it upon a king named Panchava-mahārāya for some exploit in the battle of Panasoge. Panchava-mahārāya appears to be a recognized Pāṇḍya designation.

17. Of this Panchava-mahārāya we have an inscription at Bahmuri near Seringapatam, dated in 1012. He is there said to have been invested by the emperor Rājarāja-Chōḷa with the rank of mahā-danḍanāyaka for the Bengi-maṇḍala (the Eastern Chālukya territory of Vengi, towards Rājammundry) and the Ganga-maṇḍala (the Ganga territory in Mysore). He then claims to have led an expedition throughout the western coast region, in the course of which he seized Tuluva and Konkana (South and North Kanara), held Maḷaya (Malabar), and put to flight Chiramma (the Chēra king of Cochin or Travancore), after which he pushed aside

Teluga and Raṭṭiga (countries to the north of Mysore), and desired even the little Belvola country (in Dharwar and Belgaum districts). Another inscription near Seringapatam gives for him the cognomen Rājendra-Chôla, and says he had a stone pond of pure water made at the place where he encamped.

18. How he was connected with the subsequent Kongāḷva kings is not clear. But we find from the Coorg inscriptions that Rājendra-Chôla-Kongāḷva's son was Rājāthirāja-Kongāḷva, who, and his mother Pochabbarasi, had as their guru Gunasēna-paṇḍita, the disciple of Pushpasēna-siddhānta-dēva. In 1058 Rājendra-Kongāḷva-Tammayya built a basti at Muḷḷûr (near S'anivārsante in Coorg) and endowed it. In 1070 Rājendra-Prithvī-Kongāḷva was ruling. In 1077 Rājendra-Chôla-Kongāḷva's crowned queen Padmala-Dēvi died.

19. From inscriptions in Mysore already published we know that battles took place between the Kongāḷvas and the Hoysaḷas in 1022 and 1023. The last king there mentioned of the Kongāḷva family is Rājendra-Prithvī-Kongāḷva Aḍaṭarāditya, but there is an inscription in Coorg of probably 1115, in which Vira-Chôla-Kongāḷva makes a grant of the customs duties of the Muḷḷu-nāḍ Seventy (evidently the country round Muḷḷûr). But with the establishment of the Hoysala power, and their expulsion of the Chôlas from Mysore, which was in 1116, the Kongāḷvas seem to have become extinct.

20. A long time afterwards, in 1390, some Jains again resorted to the basti which Pochabbarasi's daughter (not named) had originally founded at Muḷḷûr, and were able to resume the endowments she had granted for it, which are still maintained.

21. Of the great variety of important new information contained in the three volumes published during the year it is impossible in a brief space to give any useful account. The Introductions to the volumes may be referred to as furnishing studies in a compact form of the salient points in their contents.

22. A number of valuable manuscript works of literature have been obtained, principally through the aid of the Jain pandit. Of these, the *Uttara-purāṇa* by Guṇabhadra is a Sanskrit work, probably of the date 898. The *S'āntinātha-purāṇa* is a Kannaḍa Champu work of the 10th century, by Ponna. *Yôgāmṛita* is a Kannaḍa work of probably the 15th century, treating of Jaina philosophy.

23. An important find is a complete copy of Nāgavarmma's *Nighaṇṭu*, called the *Paṣṭu-kôṣ'a*. It is a Kannaḍa poetical vocabulary, giving the meanings of Sanskrit words. It belongs to the 12th century, and is a standard work of the language, but has never been published. In connection with this may be mentioned a copy of *Kannāḍa-saṃjīvana*, a Kannaḍa work by S'ringāra-kavi, giving the meanings of words which are spelt with the three distinctive forms of *l* in the language,—*rala*, *kuḷa* and *kshala*. It is probably of the 16th century.

24. Much inquiry has been made, but without success, in the hope of meeting with a copy, or some portion, of the *Chāḍāmāṇi*, referred to as the most important of the ancient works in the Kannaḍa language, and a model of composition. Its author received the encomium of the Sanskrit poet Daṇḍin, who lived in the 6th century, which is evidence of its antiquity. The author, Srivarddha, was also known as the Tumbalûr-āchārya, and it is not impossible that he may have been connected with the place now called Dowlur near Bangalore, the proper name of which was Tumbalûr or Tombalûr.

25. The Committee appointed under me, mentioned last year, to report upon a translation of the *Jainini Bhârata* by Mr. Edwardes, with a view to its publication by the Mysore Government, find that a good deal of revision will be needed before it can be issued as an authoritative edition of a standard work with the *imprimatur* of the State. This may cause some delay in the publication, which is to be regretted, but is unavoidable.

L. RICE,

Director of Archæological Researches.

Bangalore, 15th August 1905.

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